A Briefe Treatise of Election and Reprobation: with certaine answers to the Obiections of the Aduersaries of this doctrine.

Written by Anthony Gylbie.

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I will shew mercy vpon whom I will shew mercy, and I will haue compassion vpon whom I will haue compassion.

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WHereas three yeeres agoe, deerely beloued, I did write of this matter of Election and Reprobation, which is called Predestination, in a certaine Commentary vpon the Prophet *Malachie*, by the occasion of this text,

I haue loued Iacob, *and I haue hated* Esau.

The vvhich Treatise, by the rage of persecution partlie perished, and part did come of late to my hands: accounting this doctrine so necessarie, that vpon all occa-

occasions it ought with reuerence to be vttered, to the glory of God, which so wonderfully appeareth, in this his rich mercy towards vs, whom hee chuseth from the filth of sin, to serue him in righteousnesse: and to the beating downe of our corrupt nature, which without this, either mounteth by pride, vnto presumption, or falleth by infidelitie to desperation. Because that without some taste of this diuine prouidence in Predestination, there can be no faith, but either a doubtfull wauering, leading to despaire, which we haue felt in the Papistrie, whiles we looked to our own weaknes and infirmitie, not able to endure one howre in the way of righteousnes: or else

elſe a vaine preſumption of fained holineſſe, whiles vvee behold our owne beliefe, and good works, or the perfection that wee doe imagine in our owne ſelues, as doe the Anabapeiſts. Therefore I thought it good, according to my ſimple talent, to teſtifie this truth againe vnto the world, at the printing of this woorthy Table of the great learned man maſter *Beza*, which is ſet forth in French, Latine, and Italian, and now tranſlated into Engliſh by our brother *W. Whittingham*: VVherein is moſt euidentlie ſette foorth before our eyes, the chiefe ground of this doctrine, and the principall poynts thereof are ſo deepely opened, that there ſeemeth to want nothing

thing that was possible in so fewe lines to bee vttered; yet for the shortnesse, therein all things cannot be contained, but that some briefe lessons for the vnlearned (who haue not their senses fully exercised with such deep sentences) may wel be adioyned, as euery man hereafter shall herevnto be moued, by the spirit of God working in his heart, (that many bearing witnes to the truth of this most profitable doctrine now reuealed) the mercies of GOD in chusing his children, may more and more, day by day, bee disclosed: and by the witnesse of diuerse consenting together in one, GOD the father of our Lord Iesus Christ may be glorified. For heerein chiefly standeth his

his prayſe, honour & glory, that theſe his vvonderfull mercies toward his Elect may be praiſed.

Now there is no meane more apt, nor doctrine more conuenient to eſtabliſh the faith of the Saints, then to certifie by the Scriptures, that God hath choſen them before the beginning of the world, to bee holie to himſelfe, and ſo vvritten their names in the booke of life in the heauens, that all their ſaluation reſteth vvhollie vpon his hands and holy counſell, that canne by no meanes be altered or changed; ſo that neither death, the diuell, nor hell, dare now accuſe thē that are by adoptiō grafted in Chriſt who are called of the eternal purpoſe: be-

becauſe it is God that iuſtifi-
eth; and who dare condemne
them? it is Chriſt that is gi-
uen for them, and how ſhall
not all things bee giuen alſo
to them? For them that hee
knew before, them hee or-
dained before, that they
ſhould bee like faſhioned to
the image of his Sonne: and
whom he appointed before,
thoſe alſo he called, & whom
hee called, thoſe alſo he iu-
ſtified, and vvhom hee iu-
ſtified, theſe alſo hee glori-
fied; that this eternall pur-
poſe & counſell of God, being
once reuealed to his Saints,
by the effectuall vocation
and calling, which is the iu-
ſtification of faith wrought
in their harts by the holy ſpi-
rit, they can no longer doubt
neither of election, predeſti-
nation, ſal-

ſaluation, or glorification. Neither can any thing more beat downe mans nature, and the pride of his vaine hart, then to behold the maieſtie of God, making thē by grace ſo farre vnlike one to the other, who were both one, altogether by nature the children of wrath, of vengeance, and damnation: as the wonderfull example of *Iacob* and *Eſau*, of whom the Lord pronounceth that he loueth the one, and hateth the other before they were borne, and the terrible ſentēce againſt *Pharao*, whom the Scripture affirmeth, that God raiſed vp to ſhew vpon him his power, and hardened his heart, to make his Name known, and ſuch like (which euery where are ſette before our eyes, to

cauſe man fall downe before God, and to feare his iudgements) doe declare.

But our Aduerſaries obiect againſt vs, that this doctrine is an offence to manie, and that ſome abuſe it to carnall libertie. I doe anſwere, that Chriſt is a ſtumbling ſtone to many, and all the doctrine of the Goſpell is likewiſe ſlandered by the euill conuerſation of others: yet may we not prohibit the ſweet flowers from the bees, becauſe ſpyders ſuck thence their poyſon, no more then we may ſtoppe the ſunne to ſhine, becauſe it hurteth ſore eyes. But that it may be the gladde tydings of ſaluation to the aſſurance of the faith of the one, and a cleere teſtimonie of condemnation of

of the other, to the beating downe of the pride of man; this glorious counsell of the mightie God, ought vnto all, in this cleere reuelation of the Gospell, to bee offered, opened, and published.

Wherefore, by the good will of GOD, wee intend to speake of this great matter, none otherwaies, neither in any other sort, then the open scriptures shall approue our sayings.

Therefore wee say with the holie Apostle Saint *Paule*: Blessed be GOD the Father of our Lord Iesus Christ, which hath blessed vs with all spirituall blessings in heauenly things vnto Christ, like as he hath elected and chosen vs in him before

the foundations of the world were layd, that we ſhould be holy and blameleſſe before him by loue, who hath predeſtinate vs, that hee might freely chuſe vs to be his children by Ieſus Chriſt. *Ephe.* 1. And thogh there come ſom wicked men which were long before appointed to thia iudgement, which doe turne the grace of our God to laſciuiouſnes and wantonneſſe, as holy *Iude* ſaith: yet know we, that we are choſen by Ieſu Chriſt, that the glory of his grace, his fauour & mercie towards vs might be praiſed. For we are the elect and choſen kinred, and his people by purchaſe, that vvee ſhould ſhew the vertue of him which hath called vs foorth of darkneſſe into this mer-

meruailous light.

This people ordained to ſaluation, onely beliueth, *Act.* 13. For theſe elect people onely was Chriſt ſent into this world. To them onely is the word of ſaluation ſent, as *Peter* ſaith: To the elect by the fore-knowledge of God the Father, 1. *Pet.* 1. Then to knowe what this election of God is, & vvhat in the Scriptures it doth ſignifie: Wee deſcribe and define Election, to be the free choiſe of the good will of the Almightie God, appointing & preſcribing in the booke of life before the beginning of the world, whom he wil haue to bee ſaued, and counted among the iuſt: vvhom he wil haue holy and without fault before him to be his childrē,

by adoption to set forth his glory. This choice, this chusing, this afore appointed purpose and ordinaunce of GOD, is aboundantly set foorth in the first chapter to the Ephesians.

That this commeth of the free wil of God, and his onely grace, freely without our deseruing (contrary to the vaine opinion of the Papists and Anabaptists) the same chapter, & next chapter following doth plainly testifie. *Ephes.* 1. 2. And most euidently, the Lord in his maiestie, speaking to his seruaunt *Moses*, *Exod.* 33. declared all this to stand of his mercy, saying: I will haue mercy vpon whom it liketh mee, and I will shew mercie where it shall be my pleasure: for so

is the meaning of those words, I will haue mercy vpon vvhom I vvill haue mercie.

Paule also, declaring in this place the worke of God betwixt these two children *Iacob* and *Esau*, *Romans* 9. saith thus of this free Election, When *Rebecca* was with childe by one and the same father *Isaac*, before the children were borne, when they had neither done good nor badde, that the purpose of GOD which is by Election might stand, it was said to her, not for the cause of vvorkes, but by the grace of the caller, the elder shal serue the younger. As it is vvritten (saith hee) *Iacob* I loued, but *Esau* I hated.

Of the booke of life, *Moses* ſpeaketh, *Exo.* 32. And Chriſt himſelfe, *Luke* 10. Saying to his Apoſtles, Ioy you & bee gladde, for your names are written in the booke of life in the heauens. And in the 69. *Pſalme* it is ſpoken againſt the wicked: Let them not be written among the iuſt, and put them forth of the booke of life. And againſt the falſe Prophet, *Ezec.* 13. Hee ſhall not be in the counſaile of my people, nor written in the booke of the houſe of Iſrael.

There be two finall cauſes alſo of this eternall purpoſe of the election, the which S. *Paule* rehearſeth in the firſt chapter to the Epheſians; the one toucheth God, the other pertaineth to man: He hath elected

elected vs before the foundations of the vvorld (saith the Apostle) that wee might be holy and without blame. And this answereth the wicked, which would abuse the mercies of God to their lust. Againe it followeth, He hath predestinat vs, that he might chuse vs to bee his children, that his Name may be praised. And this stoppeth the mouthes of all our Aduersaries, that say, that this doctrine is not to the prayse of God: so that they must cease to slaunder this doctrine, vnlesse they will hinder the glory of God, and deny the open Scriptures.

Now, it is to bee noted and marked diligently, that this word Election is taken after two sorts in the Scripture:

somtimes, as it signifieth absolutely the free choise, will, and appointment of GOD, vvithout the respect of the reuelation of the word, and message of saluation.

And thus speaketh the holy Apostle Saint *Paule* of election, saying of the carnall *Iacob*: They were enemies concerning the Gospell for your cause, but concerning the election, they are beloued for their parents. For the gifts of God, and his calling are such, that he cannot repent; euen as you once were misbelieuers frō God, but now haue attained mercy by their misbeliefe, that they should attaine mercie also.

This election expresseth absolutely the secret purpose of

of God, without the reſpect of reuelation of the word, or any of our works following. Vnder this firſt kind of election, vvere thoſe hundreth and twentie thouſand, which GOD did chuſe and keepe vnto him ſelfe in Niniuie amongſt the Idolaters, and the ſeauen thouſand vvhich God did leaue for himſelfe in Iſrael in the third booke of the Kings the 19. chapt. Yea, thoſe that yet are not, are thus elect, and choſen: & among all Nations ſome, both Iewes in this long blindneſſe, and baniſhment from their country; and euen among the Turkes in their idolatrous wickednes; yea ſome alſo among the Edomites, the Sabees, the Indians, and the Ethiopians.

And

And in the late blindneſſe of the Popiſh Church, wherin wee, together with our Fathers, were altogether Idolatrous, all hypocrites and counterfet Chriſtians, this abſolute election, whereby the mercifull Lord God did reſerue and keepe his choſen vnto him in all places, all ages, all countries, vvithout reſpect of perſons, did moſt euidently appeare. Howbeit, this ſecrecie of election muſt onely be left to the Maieſtie of God, where, when, how, and whom, he thereby ſaueth and ſheweth his mercy. For, to the blind iudgement of man, all theſe people rehearſed, and ſuch like, ſeeme reiected, reprobate, and caſt away: as appeareth by *Ionas* condemning the Niniuites, by

by *Elias* condemning the Israelites, and a long while, vntill God had by miracle from heauen deliuered him from that errour, vnto the chiefe Apostle *Peter*, iudging all the gentiles to bee a polluted people, farre from the fauor of God.

The second kind of election, is set forth and known euidently and openly, by the Spirit of God, working in the harts of the elect and chosen by faith and trust in God his promises through Christ, teaching vs that wee are the children of God, chosen to himselfe by Iesu Christ from the beginning, and therfore preparing vs to an holy and blameleſſe life, to the laud & praise of the grace of God. The which election, besides the

the daily experience of our consciences, may be approued by by the testimonies of these Scriptures compared together, *Esay* 59. *Rom.* 8. *Ephe.* 1. *Colos.* 3. & a very briefe and perfit description of this Election, 2. *Thes.* 2. in these words. Wee ought to thanke God that hee hath chosen you from the beginning, by the sanctifying of the spirit, and the beliefe of the truth, to the which hee hath called you, by our Gospell, to attaine the glory of our Lord Iesus Christ.

By this gracious election, was *Iacob* deerly beloued in his mothers wombe, and *Ieremy* knowne vnto God before he was fashioned in his mothers wombe. *Ieremie* 1. And to bee short, all other the

the elect of GOD, are thus choſen, ſanctified, and beloued from the beginning, from before the foundations of the vvorld, from euerlaſting to euerlaſting. For there is no change of time with GOD, ſeeing that all things are preſent in his ſight. For vnto him a thouſand yeeres are but as one day, but the courſe and change of times are in vs, our deeds, our knowledge in mans changeable wiſedom.

This Election, muſt of neceſſitie driue dovvne the pride vvee haue of our own ſtrength, our ovvne power, our owne nature, our ovvne free will, our ovvne merites, our ovvne iuſtification of our owne works, and bring vs to the feeling

of

of the mightie power of God, which worketh all in all things, to the restoring of all things in our Christ, both in heauen & earth, by whom we are called into this state, long before appointed according to his purposed pleasure, by vvhose power all things are wrought: that we may boldly say with the Apostle, Who dare lay anie thing to the charge of the elect of God? It is God that iustifieth: who is he that can condemne? Who can separate vs (which are this chosen *Iacob*) from the loue of God.

Can affliction? can anguish? can persecution? can hunger? can nakednesse? can perill? can the sword? For I am perswaded (saith he) that neither

neither death, nor life, nor Angel, nor power, nor things present, nor things to come, neither height, nor depth, neither any creature can separate vs frō the loue of God in Christ Iesu our Lord.

Lo this is the loue wherewith the Lord loueth his *Iacob*, whereby we say: O heauenly father, Lord of heauen & earth, it hath pleased thee that thou mightest shew thy great goodnes, most liberally and freely towards vs, before that we were, and therefore before wee had done either good or ill, without any our merits or deseruings, onely through thy free mercie to elect & chuse, ordaine and appoint vs heires of euerlasting life, and thereby to make all things pertay-

ning

uing to our ſaluation ſo firm and ſure, that they cannot ſtagger, wauer, nor faile.

Where contrariwiſe, if they did hang of our worthineſſe, we ſhould euer be doubtfull, becauſe euery man is a lyer, and all our righteouſneſſe is like a ſpotted cloth, and nothing but counterfeit hypocriſie, weied in the balance of thy ſeuere iuſtice. But the grace of this thy free election, maketh vs muſt certaine and ſure, ſeeing no creature is able to take out of thy hand, O God. Wherefore we doe laude and magnifie thy Name, vvorld without end. So be it.

Now, after this doctrine of Election, and loue of God toward *Iacob*, the hating and reprobation of *Eſau*, muſt like-

likewise bee declared. And though the Aduersaries of this doctrine doe seeme to denie, that there is any such reprobation of the wicked, yet the words are so plaine in *Malachie* and *Romans* 9, that nothing can be more euident. For what can bee more plainly spoken for this purpose, then that GOD should say before the children were borne that he hated *Esau*?

What was this hatred, but the reprobation, reiection & condemnation, by God his owne mouth of this wicked *Esau*? like as in the last verse of the first Psalm, where it is said, that the Lord knoweth the waies of the iust (that is) hee hath them written in his booke in the heauens,

he

hee loueth them as is ſaid of *Iacob*, he hath ſuch care ouer them, that they cannot fall, but vnto the glory of God, and their owne commoditie, and by the courſe of the contraries compared together in that Pſalm: it ſhould bee added, The Lord knoweth not the wicked, like as Chriſt ſaith, it ſhall be anſwered vnto them, I knowe you not. The latter part of the verſe is, that the way of the wicked ſhall perriſh: ſo that it appeareth to be all one, not to bee elected, accepted, and knowen of God, and to periſh, and to be as a reprobate condemned.

And *Felinus* out of *Kymhi* doth note, that that part of the laſt verſe of the 2. Pſalm, God beeing angry, you ſhall periſh

perish forth of the way, doth expound this of the first Psalm: so that the election, knowledge, loue and fauour of God, and eternall saluation, cannot be separate: Like as his anger and hatred, reprobation, and condemnation, cõsequently do follow, in *Cain*, *Esau*, *Pharao*, *Iudas*, the *Pharisees*, and like obdurate persons, so manifestly vttering themselues to bee of that sort whom God alwaies hated: the children not of *Abraham*, but as Christ answereth vnto them, of their father the diuell, who was a murtherer from the beginning, like as his childrẽ haue beene also euer since the beginning of the world, and therefore must of necessitie be hated of the most merci-

full

full Lord, who is compelled by the order of his works, to vse these wicked rodes and cruell scourges, for the chastisement of his children, doing many times the vvorke strange from his nature, that hee may doe his worke of mercy, peculiar vnto his nature: and then vtterly breake, hate, reiect and cast away into euerlasting fire and vtter destruction, this rodde and scourge, like a most merciful father, fauouring his children, and hating the rodde. Like as hee saith by his Prophet: Woe vnto *Assur* the rod of my furie, & the staffe of my indignation; and after promiseth to breake the staffe and cast away the rod. *Psal.* 10. suffering in the meane season yet these instruments of

of his wrath prepared vnto destruction, with great patience; for this end, that he may vtter the riches of his glory, toward the vessels of glory, which he hath prepared vnto glorie.

Thus was *Pharao* the manifest scourge and rodde of God, to correct, and chastise, and to exercise the Israelites, and to spread the power of God through all the world. Therefore vvas *Moses* sent vnto him, with the rodde of God his mighty mercy, to breake in sunder this rod of chastisement. And the Lord said vnto *Moses*, I haue appointed thee to bee the God of *Pharao*, and *Aaron* thy brother shall be thy Prophet: thou shalt speake vnto him, all that I cõmaund thee.

And

And hee shall speake vnto *Pharao*, to let goe the children of Israel foorth of his land. But I will harden his hart, saith the Lord, and I will multiply my signes and wonders in Egypt, and hee shall not heare you. And I will bring mine armie and people forth of the Land of Egypt, by most great iudgements, & the Egyptians shall knowe that I am the Lord. *Exod.* 12.

Againe, the Lord saith, Now shall I stretch my hand to strike thee, and thy people with a plague, and thou shalt perish from ỹ earth, for therfore haue I caused thee to stand (for so is the Hebrew word) that I may shewe in thee my strength, and that my Name may be renowned through

through all the earth. *Exod.* 9. Then the Lord sendeth a great haile, so that feeling the hand of GOD the tenth time, *Pharao* was compelled to cry, The Lord is iust, and I and my people are sinners, as followeth in the same chapt. Yet for all this, the Lord hardeneth his hart, that hee pursueth the children of Israel, to his owne destruction. *Exod.* 14. So that resisting the power of God, he perisheth in this world, and in the world to come hee is appointed to everlasting fire, prepared for the diuell and his angels, by the iust iudgement of the almightie Lord: who beeing refused, and so openly resisted, doth iustlie giue ouer the wicked to their owne reprobate minds, with

greedines to fulfil their fleshly desires, and obstinate purpose to prosecute that which the Diuell and the world willeth them to do, and so causeth them to heape vpon their owne heads their owne damnation, treasuring and storing vp all their life long, wrath deseruing the vvrath of God, against the day of his wrath and vengeance, as the Apostle saith to the Romans.

This reprobation thē is the declaratiō of God his seuere iustice, and iust iudgement against the serpent and his seed; whom, by the word of his eternall wisedom, he hath accursed frō the beginning, and appointed to euerlasting torment. The which vvorke, necessary for the proceeding

of

of God his holy prouidence, eternall and neuer-ceasing regiment and gouernaunce, because it is the worke of the will of the mighty GOD, which is the very law, equitie, and iustice it selfe, free from all affections, far from all fault, crime or sinne: If ought to be knowen vnto vs all, that all flesh may tremble and consider before whom it standeth, euen before the great Lord and mighty God, who hath power both ouer the body and soule, to cast into hell fire. To vvhom no man may say; VVhat dooſt thou? Being like the clay in the potters hand, or the staffe or axe in the hand of the smiter. Who offendeth against no law, because his godly will is the law it selfe, & to know his

pleasure, is to know the law, to follow his will, is to do the law: so that of necessitie, this great Lord is so farre & free from all sinne, that nothing is good but that which is wrought by him, nothing can be euill that hee worketh in his creatures. No, the fall of Lucifer the father of the reprobate, doth vtter his maiestie, doth shew his iustice: which olde Sathan and father diuell, was worthilie cast downe into the bottom of hell, and eternally condemned to euerlasting paine and torment, because hee did so ambitiously and proudlie climbe vp aboue his appointed place in the heauens.

And where the malice of this old serpent caused *Adam* the first man to moue about his

his estate, to desire to know good and euil like a God; the marueilous mercy of God, & inestimable loue toward mā-kind, caused and compelled this wicked worke of the Serpent to serue his glory, and to turn to our great commodity and profit; in that hee raised of the seed of man, another *Adam*, most innocent, and holy, against whom, no diuell, neither any hellish power may preuaile; by whō wee are not onely reconciled vnto God, and doe obtaine pardon for this offence, but wee are borne anew, and as it were again created into greater glorie by farre, then wee were at the first; for the first man had onely a promise to liue in the earthly Garden so long as he did not eate of the

forbidden fruite, we haue the promise of the heauenly Paradise, and euerlasting pleasures. Hee had earthly meat and fruite, wee haue the heauenly Manna, which feedeth vnto life euerlasting. He was created to worke in the Garden works naturall, wee are renewed vnto works supernaturall, aboue nature, heauenly, and celestiall. He was ouercome by the Serpent, wee doe ouercome and tryumph ouer the Serpent, Sin, Diuell, Death, and Hell. He had the gift of reason and vnderstanding, wee haue the rich wisedome of GOD his holie Spirit, whereby wee discerne our owne infirmitie and weakenesse, and his almightie power, mercie, and goodnesse.

To

To be short, where he did runne from God, hide himselfe, and sowed figge-leaues to couer his shame, following his fond fantasie: wee doe boldly behold the course of Gods working in our nakednesse, sinne, and infirmitie, and magnifie, renowme and praise our Lord God, which sheweth his grace, by our sinne, which vttereth his power by our weakenes, his wisedome by our foolishnes, which seeketh forth his elect vessels, his chosen *Abels*, by *Cainites* the vessels of his wrath, in which *Cain* the first murtherer, and therefore manifestly of the Serpents seed, appeareth euidently the iust iudgement of the almightie GOD, accusing and condemning in Satan, and *Cain*, all

all sinnes and wickednes; To vtter that hee abhorreth sin, and hateth it, beeing so farre contrary from his nature, which is iustice it selfe, contrary from his will, vvhich is equity, and his law, which is iudgement: In *Pharao* a child of the same father, reprobate, indurate, and accursed, whom God stirred vp for the declaration of his great power and mighty arme, as well in the manifold miracles wrought for his people, which had not needed, nor had bin occasioned, if there had not beene such a tyrant so indurate and so obstinate, to withstand God & his Seruãts, as also by the submersion and drowning of him and his people in the Red-sea, a signe and token first of the eternall

eternall and inevitable de-
ſtruction and damnation,
wherunto the wicked are ap-
pointed, then of the ſaluati-
on aſſigned, and ſealed vp for
the elect and choſen: we doe
learne heerby alſo the power
of God, which the very Sor-
cerers, the enemies of God
were compelled to confeſſe
before *Pharao*. *Exod.* 8.

Wee doe learne moreouer
the iuſtice of God, which iu-
ſtice, *Pharao* himſelfe vvas
compelled againſt himſelfe,
to denounce & affirme. *Exo.*
9. And finally, wee may ſee
expreſſed moſt manifeſtlie,
the fatherly mercy of the
God of *Iacob*, which did giue
the King, and the whole peo-
ple of Egypt a price for his
choſen *Iacob*: Lo the loue to-
wards *Iacob*, and the hatred

towards *Esau*. What shall we speak of *Iudas*, and other manifestly reprobate? which are compelled by the testimony of their owne consciences, to pronounce themselues wicked; & therefore to feare God his seuere iustice & iust iudgment; and to flie there-from by the terror of their euill consciences, which is more sore then a thousand witnesses, against such as God doth leaue to their own selues. The which terrible examples, the elect of God hauing before their eyes, haue great cause to praise their heauenly father, through his Son Christ, who hath sent thē his holy spirit of comfort, which will neuer suffer them to be tempted aboue that they are able to suffer and to beare.

But

But where wee haue two kinde of men, that bee aduerseries to this doctrine of reprobation; The one sort vttering themselues most manifestly reprobate, obstinate, and wilfull wicked, crying and blaspheming, we will follow our lusts, what need wee to care how we liue, or vvhat we doo? if wee be elected with *Iacob*, wee shall be saued, if wee be reiected & cursed with *Cham*, we shal be damned.

These *Luciferi*, not submitting themselues to the gouernance of God; careless vvhat becommeth of them, must be beaten downe vvith the consideration of the maiestie and mightie power of God, which suffereth not one sparow to fall vpon the earth without his wil & prouidēce,

nei-

neither one haire to fal from the head of his elect & chosen, how fiercely so euer they shall rage against them.

VVherefore (O you Serpents seed) how soeuer you shall bee offended with this that I shall speake, knowe this: that as the mighty God hath made the scattred sands able enough to stay the raging seas: so shall the proud waues of your boyling stomacks, and ouer bulie heads, be broken and brought full lowe, where and when it shall like the Lord of all flesh, by these his weake vessels. And licence must you aske, as did your father the diuell, executing his tyrannie vpon the good man *Iob*, as wee read in the first chapter of that history, before you can lay hands,

hands, either on bodie or goods of his chosen, and therein shall you be limitted and appointed (as there appeareth) how farre you shall be able to extend your violence. For God holdeth your harts in his hand, be you neuer so great tyrants, and can soone cause you to faint and quaile from your furie, turning your harts round about as him liketh best.

And because you thus blaspheme GOD, both in words, and deeds, following your father Lucifer, abusing Gods creatures, & despysing his benefits, his tollerance, & his long sufferance, which might moove you to repentance (as holy *Paul* warneth) you treasure vp for your selues euen wrath and vengeance

ance against the day of vengeance. I doe feare nothing at all to offend you with my writing, neither do you passe any thing at all what is written or spoken, though you vse to swear, stamp, and stare for a little space in a furious rage, when you heare & feele things contrary to your poison. But the scriptures of God, all good writings, all truth, vnto such dogges and hogges are vttered to this purpose, that they may bee a testimonie of condemnation for the light of God his truth, reiected and despised. Therefore, for the elect of God, that they may vnderstand the course of God his working in all his creatures, & reuerence his maiestie, and magnify & renowne his holy Name, is this written. Yet

doubtleſs do I know amõgſt the chiefe veſſels and choſen childrẽ of God, there be many, which haue not attained to this point of doctrine of election and reprobation, whom I am very loth to offend; and therefore I deſire them for the loue of God, to ſuffer mee quietly without their griefe, to vtter vnto other the comfort of my conſcience, which I haue heerby vndoubtedly receiued: like as I haue many times harkened vnto thẽ in the cõtrarie. Firſt praying thus both of vs together vnto our heauenly father, knowledging our own infirmitie and weakneſſe. O father in the heauens, whatſoeuer we are, whatſoeuer we haue, whatſoeuer wee know, it is onelie by thy free grace, for

for wee were by nature the children of wrath, and wee are not borne anew of flesh and bloud, either of the seed of man, or of the wil of man, flesh and bloud cannot reueale the mysteries of thy heauenly kingdome vnto vs. But by thy blessed will, are we that we are, and by the same knowe wee that wee knowe: therefore (O father) doe wee commit into thy hands only our saluation.

If our knowledge be smal, yet we doubt nothing, but that wee are the children of thy euerlasting kingdome, & therefore, by thy mightie power, we shall grow when it shall bee thy pleasure, to a more full and riper knowledge of a more perfit age, wherein our faith shall bee fully

fully able to comprehend & perceiue the bredth, depth, height, and largeneſs of thy great mercies, and gracious promiſes. But ſeeing this power of full knowledge, and perfit reuelation, paſſeth all power naturall, and remaineth onely in thy power, and the light of thy Spirit (ô Lord.) Doe thou what ſhall pleaſe thee, to open to vs thy ſeruants & children, depending of thy hands, ſo much of the light of thy coũtenance, and at ſuch times, as ſhall ſeeme good to thy wiſedom, and fatherly mercy.

In the meane time, thus reſting wholly vpon thee, neither can we deſpaire, neither will we be too much carefull, although we cannot attaine to the knowledge of many of thy

thy works, nor to the vnderstanding of many places of the holy Scriptures, but vvho will confesse vnto thee, the weakenes of our faith, wayting alwaies for further reuelation of thy glorious light, to be vttered vnto vs vvhen thou shalt thinke of thy fatherly beneuolence & goodnesse, meet and conuenient; knowing most surely, that thou wilt pitty our childish infancie, and cause the same to serue for thy glory & our great commoditie, seeing that we doe erre, and are childish, as sonnes before such a father, which cannot put off his fatherly pitie: but rather as thou hast brought vs vnto thee, to be the heires of thy kingdome by the bloud of thy naturall son, so we be most sure

sure that thou wilt lighten vs in the end, with the ful fruition of the bright light of thy countenance, that we may see thee & know thee, as this thy Son our Redeemer knoweth thee, yea, see thee our father face to face, and knowe as we be known. Thus rest we only of thy hand to increase our knowledge at thy good pleasure, O mighty Lord & most merciful father. So be it.

If you can thus submit your selues, good brethren, to the wisedome of God, working in vs weakelings vvhat him liketh, all the stumbling blocks vvhich might offend you, may easilie bee remooued. There bee tvvo things especially, vvhich do seeme to stand against this doctrine of Election and re-

reprobation, or of God his gouernance & prouidence, for all is one in effect, the one toucheth GOD, the other man. The first and principal is, least that the wicked doe make God the author of sin in the reprobate, the vvhich doubt we may remooue four manner of waies.

First, by the authority of Scriptures. Secondly, by the testimonie of their own consciences which be the reprobate. Thirdly, by the nature of sinne. Fourthly, by the maiestie of God, vvhich is bound to none of his creatures, to make him this or that vessell.

For the first, Saint *Iames* saith: Let no man say vvhen he is tempted, that hee is tẽpted of God, for God, as hee can-

cannot be tempted with euil, so neither doth hee tempt any man: but euery man is tempted, drawne away and entised of his owne lust and concupiscence; then the lust when it hath conceiued, bringeth forth sinne, *Iam.* 1. And euen thus it appeared in the first fall of mankind. First, though the Lord our GOD had warned and commaunded the contrary, our old enemy stirreth the concupiscence and lust of the woman, with the goodnes, pleasantnes, and beautie of the apple; then her lust conceiuing this, bringeth forth sin, entising also her husband to the breaking of Gods commaundements. *Gene.* 3. But contrariwise, saith *Iames* in the same place, *Iam.* 1. Lest you

you ſhould erre & conceiue any euill opinion of God, euery good gift, & euerie perfit gift is from aboue, deſcending from the father of light, with whō is no variableneſs, neither change into darknes, that he ſhold giue now good things, now euill, now light, now darkneſs. No, ſaith the Apoſtle *Paule*, Let God bee true, and all men lyers. Can God be vniuſt? how ſhall he then iudge the world? *Rom.* 3. Againe, God ſaith by his Prophet *Ezechiel*: I will not the death of a ſinner, but I will rather that the ſinner conuert, repent, and liue. And vnto wicked Ieruſalem ſaith our Sauiour Chriſt: O Ieruſalem, Ieruſalem, which ſleyeſt the Prophets, and ſtoneſt them that are ſent vnto thee:

thee: How oft would I haue gathered together thy children, as the hen gathereth her chickens vnder her wings, & thou wouldest not. Lo, thy house therfore is left desolate. *Matth.* 23. Lo, heere appeareth the goodnesse of the liuing Lord, so diligently calling the wicked to him by his word, by his Prophets, by his messengers, and at the length by his owne Son, that he cannot in any case be accounted the author of their euill, nor cause of their fall. But contrariwise, their owne wilful & wicked stubbornnes, is the cause of their euill, and the onely occasion of their fall, as it is written: Thy perdition and destruction is of thy owne selfe, but only of me is thy saluation. And infinite scrip-

ſcriptures to the ſame purpoſe appertaining. That we may ſay with *Daniel*: Vnto thee ô lord, belõgeth righteouſnes, & to vs the ſhame, & couering of our faces. *Dan.* 9. Secondly; The teſtimony of the cõſciences of the wicked, which ſhall accuſe or excuſe them at the great day, which is alwaies of the force and value of a thouſand witneſſes, which is the worme that ſhal neuer die, but gnawe the wicked for euer. *Eſay* 66. This conſcience, I ſay, of theirs, ſhall condemne the wicked, and what ſhall God then doe? or wherein is his dreadful maieſtie to be charged? *Caine* by his owne conſcience, is compelled to confeſſe: Greater is my wickednelſe then can bee remitted.

Thou

Thou caſtest mee from the face of the earth, ſaith hee, & I muſt hide mee from thy face.

Lo, the iuſt iudgement of GOD, and his worthy condemnation, openly confeſſed. Who dare then blame God? *Caine* dare in no wiſe doe it. Neither yet proud *Pharao*; who, condemned in his owne heart and conſcience, accuſeth himſelfe and his people, and iuſtifieth GOD, deliuering all men from this wicked blaſphemy, ſaying openly: I haue ſinned now, the Lord is iuſt, and I and my people are wicked. *Exod.* 9. What doth *Iudas?* Doth hee not cry likewiſe, I haue ſinned, betraying the innocēt bloud. *Mat.* 27. And to vtter indeed that

thing which hee felt within his breast, he is compelled to take vengeance, and execute a iudgement most terrible against himselfe, vttering to all the world himselfe most wicked, and that the iustice of God, punishing such wicked traytors and murtherers, ought most worthily to be feared, magnified, and reuerenced throughout the whole world. Likeas all the other wicked and despairing persons, vvhich for anguish of heart, and terror of conscience, doe murther themselues, doe euidently and cõtinually witnesse vnto the worlds end, that there is a iust Lord the God of iudgement, vvhum they do feare, and before whose face they dare not appeare, to accuse him

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And like as that which is no fault in the Maſter of the houſe, is a great fault many times in any of his ſeruants, becauſe it is the breaking of their Maſters commaundement: euen ſo doubtleſs, the ſelfe ſame worke is ſinne in God his ſeruants & creatur̃s, which to GOD is no ſinne, but an ordinary worke appointed for ſome ſpecial purpoſe, either for the manifeſtation of his power, as was the hardening of *Pharao*, or for the declaration of his mercie, as was the fall of *Dauid*, of *Peter*, of *Marie Magdalen*, and all other repentant ſinners.

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fall into dust, if man fall into sinne, that all things may be knowne to be nothing vvithout God; what blame deserueth God, or who dare accuse him? No, let all flesh fal down before his maiestie and confesse, All things do onely rest vpon thee, ô Lord God, thou hast created all things of nothing, so that without thee, they all doe fall to their originall, to shew thēselues vain and nothing worthie, weak, wretched, and miserable: wherefore, if wee haue anie good thing, it commeth of thy mercie, if wee haue anie weakenes, sinne, or infirmitie, it commeth of our owne concupiscence, lusts and vanity: our perdition if of our selues, our sinne is of our selues, onely of thee is our

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heauens fall into darkneſſe without him, the earth into duſt, the angels into diuels, the men into ſinne, and ſo finally without him, al things to come to nought, that he might be magnified creating all things; his ſonne our Sauiour renowned, who hath redeemed vs all; his holie ſpirit exalted, who hath renewed all vs, that be his elect and choſen.

Now, to what creature is the maieſtie of God bound, and found debter of his ſpirit. If he with-hold it from any, his dreadfull maieſtie may righ:ly with-hold it, for who hath giuen him firſt, to aske anything again of debt or dutie? If his maieſtie doe giue his ſpirit, it is of his free mercy and grace. If the earth fall

fall into dust, if man fall into sinne, that all things may be knowne to be nothing vvithout God; what blame deserueth God, or who dare accuse him? No, let all flesh fal down before his maiestie and confesse, All things do onely rest vpon thee, ô Lord God, thou hast created all things of nothing, so that without thee, they all doe fall to their originall, to shew thēselues vain and nothing worthie, weak, wretched, and miserable: wherefore, if wee haue anie good thing, it commeth of thy mercie, if wee haue anie weakenes, sinne, or infirmitie, it commeth of our owne concupiscence, lusts and vanitie: our perdition if of our selues, our sinne is of our selues, onely of thee is our

salua-

ſaluation, thou madeſt vs of clay, pots and veſſels to thine owne vſe. Doe thou with vs as thou ſhalt thinke good in thine eyes, & the ſhame ſhall fall vpon our owne faces.

The ſecond cauſe vvhich concerneth man, (vvhereby many miſtake this doctrine) is, that God exhorteth man alwaies in his Scriptures to good, and forbiddeth euill with many terrible threatnings: which things, ſeeme not to bee needefull (ſay they) ſeeing the elect ſhal be ſaued, & the reprobate condemned, by decree and ſentence giuen vpon them before they were borne.

To this wee doe anſwere, that theſe exhortations and comminations are very neceſſarie to both twaine, be-

cauſe

cause God leadeth vs men alwaies like reasonable creatures, and not like insensible stocks or stones. And to the elect, they are most necessary pricks and spurres, to stir the dull flesh toward his duty, as all good men feele, and can beare witnesse. To the reprobate, they are testimonies of the good vvill of almightie God, to them opened and vttered, but openly resisted, refused, and rejected, according to the saying of our Saviour Christ; If I had not come and spoken to them, they had had no sinne, but now they haue no pretence or excuse for their sinne.

Peraduenture you vvill be ready to answer me, They cannot obey vnto it. VVhat

is

is the cause thereof I pray you? Because they lacke the spirit of Christ to lead them, you will say. I dare easilie graunt you, but will they grant this? Will they (think you) submit themselues vnder poore Christ, & the foolishnes of the crosse, and not rather boast & bragge their wisedome, their knowledge, and their vpright dealing, & righteousnes? Are not these the men that dare thus boast, We know as well as the Preacher can tell vs? Is the spirit of God departed from vs to speake with him? as was said to *Micha*, 2. of the Kings, 22. chapt. Or as the Pharisees did answer vnto Christ, Are wee blind? To whom our Sauiour saith againe: If you were blind, you had no sinne; but now

now you say you see, therfore your sinne remaineth. *Ioh.* 9.
Thus doubtlesse, they are so farre from the submission & subiection to poore Christ, that contrariwise, they doe willingly and naturally follow their Father *Lucifer*, who did lift himselfe arrogantly aboue Christ the son of righteousnesse, and euermore fighteth against christ, though the mightie power & high wisedome of God, turneth his euill will and all theirs, to his glory and good purposes: none other waies then bodily & naturall darknes, which by the wonderful wisedome of God, cleerly setteth forth the bright Sunneshine, and yet laboureth by continuall course to shadow the Sunne, and to couer the whole

whole earth. Wherefore the Lord God, to driue away this naturall darknes from man, exhorteth to iuſtice & equitie, which is his nature, and the image which man ought to counterfeit; and alwaies commaundeth things thereunto agreeable, and forbiddeth that he is not, that is to ſay iniquitie, and dehorteth therefrom by his Prophets and preachers, publiſhing his will and pleaſure, which is the light and law moſt perfit to man his noble creature, whō hee hath made for his honor and glory: whom hee hath appointed to bear his Image vpon earth, of iuſtice, righteouſneſſe, and innocencie. But becauſe this image could by no creature perfitlie bee expreſſed, vnleſſe the ſame were

were fully repleniſhed vvith the ſelfe-ſame god-head: becauſe that all things beſides had ſome imperfection, bewraying their originall, the darkneſſe, as *Iohn* calleth it; the *Tohu*, and *Bohu*, as *Moſes* nameth it; the vaine vanitie, and wilde deformitie, whence they were by creation altered, recouered, and brought into light and life: as appeared in *Adam*, falling from truth to lyes, ſtraight at the beginning. Now, of neceſſity the ſonne of God (who onely is good of nature) becommeth man, & taketh this office, to beare the image of God inuiſible, *Col.* 1. and to be the head of that ſpiritual perfectiō which was to be wrought in mankind, by his afore appointed purpoſe,

purpose, & becommeth the first begotten of al creatures, for by him were all things created both in heauen and earth, visible and inuisible, maiestie, lordship, rule, and power, by whom, & in whom all things are created; and he is before all crearures, and in him all things haue their beeing. And he is the head of the body; hee is the beginning, and first begotten of the dead, that in all things he might haue preheminence. For it pleased the Father that in him should dwell all fulnesse, and by him to reconcile all things to himselfe. And to set at peace by him, through the bloud of his crosse, both things in heauen and things in earth. For euen you, saith *Paul*, which in times

times past were strangers, because your minds were set in euil works, hath hee now reconciled in the bodie of his flesh through death, to make you holy and blameleſſe, and without fault in his sight.

Seeing then that this cannot bee denied to bee the course of God his holy working, to driue away this darkneſſe, and to bring man to his light, to take away sinne, and to bring man to a life blameleſſe, the state of innocencie, and his own likenes: shall it not be most necessary to haue Preachers and Teachers to tell vs this same, and to admonish vs whereunto wee be called, seeing of our selues and our own reasons no such thing canne bee perceiued. Therefore haue wee preach-

ings

ings & exhortations, as *Paul* saith: For when the vvorld through wisedome, knevv not God in the wisedome of God, it pleased God, throgh the foolishnes of preaching to saue them that beleiued, 1. *Corin.* 1. And as hee also saith of himselfe in another place: Wee doe preach this riches in Christ the hope of your glory, warning al men, and teaching all men in all wisedome, to make all men perfit in Christ Iesu.

Heerto thē serueth exhortations, dehortations, comminations, and publications of the lawes and will of our Lord GOD; that hee may bee knowen the Lord and Gouernor ouer al the things hee hath created, and the onely Law-maker amongst his

his creatures, publishing vnto all, that perfit equitie and iustice, which ought in no caleto be resisted.

VVhereunto, if they cannot attaine, they must confesse and acknowledge their owne infirmitie and weakenesse, and submit themselues vnder the mightie hand of GOD: and so doing, they shall bee receiued as children of the most louing and most merciful Father, in such degrees of perfection, as hee hath appointed, to the beautifying of the body of his Sonne our head. So that the Lord GOD dooth teach all, and lighten all men that come into the vvorld, both chosen and reprobate, vvith such a knowledge as doth the good

Prince,

Prince, which vnto all his subiects proclaimeth his statutes, and publisheth his lawes: but like a good and tender father, he leadeth his children, regenerate & born anew, neither of flesh nor bloud, nor of the will of man, and guideth them with his fatherly spirit in the pathes of the same lawes, writing in their harts what is his good will and pleasure.

In the which course of God his wonderfull worke, the wicked haue no cause to complaine: for as their father whom they do follow, is named the Prince of this world, so they haue the world at will, and are rich roysters & wealthy worldlings, trampling vnder their feete poore *Abel*, and the despised

Christi-

Christians: neither vvill they change their estate with any such: no whē they are called from darknesse to be partakers of light, of life, and the heauenly dainties, layd vp in poore Christ, they despise that estate, excusing their purchases, their merchandise, & their earthly lusts and delights. *Luke* 14. Wherefore in the other world, they that heere are oppressed, shall haue comfort, and the other torment.

Such is the order then of God his working, that by the contrarietie of the chosen and reprobate, of *Iacob* and *Esau*, of *Pharao* and *Israel*, and the wisedome of God, and the wisedome of the world, hee will set forth

his maiestie, his power, his diuinitie, his God-head, so much as may be known vnto man (that is to say) in his wisedome, iustice, mercie, and almightines. For comparing his wisedome to any other wisedom, now appeareth, the contrary, that it is very foolishnes, euen darknesse compared vnto light, death vnto life, lyes vnto truth, as *Paul* saith: VVhen they accounted themselues wise, they were made very fooles, & changed the truth with lyes: the glory of the immortall GOD, to mortall and corruptible creatures. They following their owne righteousnesse, could not come to the righteousnes of God in Iesu Christ.

Where-

Wherefore of neceſſitie, God did ſhutte vp all vnder ſinne, that his mercy might flowe ouer all. And that his mightie power might appeare, hee hath created the heauens & the earth, wherein vve doe ſee light & darknes, death and life, ſhame & glory, weaknes & ſtrength, lyes & truth, righteouſnes & vnrighteouſneſs, to ſerue to the ſetting foorth of his glory, that man may bee driuen to ſay with *Paul*: O the depth of the riches of the wiſdom & knowledge of God! how incõprehenſible are his waies? how vnſearchable his iudgmẽts! For who hath knowen the mind of the Lord, or who hath been his coũſailor? Or who hath

giue him ought afore hand that hee might be repayed? For by him, and through him, and in him are all things, to him be praise for euer. Amen.

And as this holy Apostle *Paule* doth submit himselfe to the great depth of the wisedome of God, and his wonderfull regiment and prouidence, & would beat and driue downe all flesh by the consideration of the same: so also all our fathers from the beginning, haue layd this the onely foundation of their faith.

Wherefore, *Moses* beginneth to stablish the faith of man at the history of his creation, and so foorth, by the order of God his present

ſent gouernaunce, about the things made and created. And *Dauid*, for a confeſſion of his faith, pronouſceth of this prouidēce, *Pſal.* 95. I doe knowe that thou art a great Lord, & a Lord aboue all Gods. All things whatſoeuer the Lords pleaſure was, hee hath made in the heauens, the earth, the ſeas, and the bottomleſſe waters. Againe, by the word of God, all things were ſet in their places, and by the ſpirit of his mouth, all the powers that be in them.

And *Paule*, conſidering moſt deepely, and pronouſcing moſt plainly this diuine gouernance of the creatures, & godly prouidence of the creator, in all things

for his elect & choſen, ſaith thus. *Rom.* 8. We know that all things worke for the beſt vnto them that loue God, who alſo are called of purpoſe: for thoſe which hee knew before, he alſo predeſtinate, that they ſhould bee like faſhioned to the ſhape of his Son. Moreouer, whō he hath predeſtinate, thoſe hath he called, and vvhom he called, them he alſo hath iuſtified, whom hee hath iuſtified, thoſe alſo hath hee glorified.

So that this appeareth to bee no nevve learning, or vaine doctrine of Gods prouidence and election, but the onely ground of faith, and certaintie of conſcience, in all conflicts a-

gainſt

gainſt the vvorld, the fleſh and the diuell, againſt Sin, Death, and Hell, as the Apoſtle witneſſeth in the latter end of the ſame chapter, and all the fathers from the beginning haue felt it. For how could *Adam* by any other vvorke or creature, eyther by comfort of any other doctrine, ſtay his conſcience? but in that the Lord GOD promiſed to prouide for him, and to ſaue him from his enemie (who once had ouercome him) by the moſt bleſſed ſeed, vvhich not by merites, but by mercie and grace, and therfore of his free purpoſe before appointed, ſhould be ſent vnto him, to breake the head of the Serpent.

VVhy should *Abraham* haue left his countrey, and his owne fathers house, if hee had not felt this diuine prouidence, fatherly care, free choice, and election of him and his seed? By the which liuely feeling of God his carefull prouidence, and free choice, sending him seede vvhen hee was past hope of seede (concerning his dead body, and all the works of nature) and by the stedfastnesse of faith in the temptations about the same seed, to be made a slaine sacrifice, and other greeuous temptations, and aduersities from time to time laid vpon him, this chosen vessell *Abraham*, is called the father of all faithfull. As by his histo-

hiſtorie appeareth a fatherlie care of our GOD, for all his people, both for bodies and ſoules, for wife and childe and all together. And *Iſaac* his ſonne, that choſen ſeed, in whom all the Nations of the earth were promiſed to be bleſſed, long ere the childe was borne, hath this promiſe of inheritance giuen him by fauour, that the promiſe might bee ſure to all the ſeed, as *Paul* ſaith, *Rom.* 14. vnto whom, & his faithfull ſeed, this free promiſe, and fatherly election, and predeſtination (or what elſe you will call it) was againe reuealed and opened, *Gene.* 26. in theſe words: thorough thy ſeed, ſhall all the Nations of the earth be

blessed. And the liuely sense and feeling of this election, and fatherly care of God, for him, did then especially shine in his hart when the Lord said vnto him, Goe not into Egypt, tarie heere, I will be with thee, and will blesse thee: and thorow thy seed shall all the Nations of the earth be blessed. *Gene.* 26. And after that greeuous temptation vndoubtedly, wherein he was compelled for feare of the Philistines, to deny his wife, and cal her sister, and after the manifold contentions with the Philistines, vvherein his GOD did preserue him, and at the end, in the wonderfull myracle of his children, vvhose birth-right

was

vvas altered by the vnsearchable prouidence of God, the manifest note and tokens of the free election and choise of God did appeare. And *Iacob* chosen, and beloued in his mothers wombe, felt this free work of GOD his great fauour, who had chosen him before hee vvas borne: and taking occasion of the necessitie of his brother, seeketh the byrth-right, the vvhich God had vnto him before appointed & promised, renouncing the course of nature, thē doth he leaue & forsake his fathers house, & patiently taketh all troubles offred vnto him: in the which oftentimes vndoubtedly hee felt the heauy and

gree-

grieuous temptations that his father *Abraham* and *Isaac* had before (for no creature oftner suffreth trouble then the very elect of God) for the experiment of his faith, whereby the liuelie sense, and vndoubted tokens of his fatherly election, after many battailes and victories, might bee made certaine and sure, thorough present comfort alwaies ministred vnto him, either by secret inspiration, or manifest renealation, witnessing the singular care of his heauenly father ouer him his dearly beloued and chosen childe, as his wonderfull vision of the ladder, and the angels descending from heauen doth declare;

and

and the other vision, where-in the Angel did shew him the party-coloured sheepe for his portion, to multiply and increase his substance. As also, when God biddeth him goe into his own cõtry, from this deceitful *Laban*, and defendeth his *Iacob* from him: and finallie, the glorious victorie giuen vnto him ouer the angell, comforting him against the feare of his brother *Esau*, doth bring forth vnto his heart and conscience, the assured signe and token of the fauour of his heauenlie father, first electing & chusing, & after, euermore gouerning, guyding and preseruing, by the free mercie of his diuine prouidence.

Ieremy

Ieremy alſo, choſen in his Mothers wombe, as appeareth in the firſt chapter of his Prophecie (where it is ſaid from the mouth of GOD, Before I faſhioned thee in thy mothers wombe I did knowe thee, and or euer thou waſt borne, I did ſanctifie thee, and ordained thee to be a Prophet vnto this people) then felt the moſt liuely ſignes and tokens of his election, when his fleſh repined, grudged, and feared to take in hand the execution of this great and dangerous embaſſage, and the power of God his ſpirit doth touch his heart, and openeth his mouth to the planting and rooting vp of all people and kingdoms,

domes, to breake, destroy and make waste, and rayſed him as a fenced towne, a braſen wall, an iron pyllar againſt the Kings, prieſts and people of the land.

Now, though ſometimes the fleſh of this vvoorthy Prophet dooth repine and grudge for the burthen of his office, and the anguiſh of his heart, as though he had beene an abiect or reprobate, yet alwaies after the brunt of temptations, vttering his weakeneſſe, he findeth the mercifull prouidence of his heauenly father, to take a continuall care for him, and not onely comfort and aſſiſt him, but alſo moſt euidently to puniſh his enemies.

And

And to bee short, all the Elect of God are thus chosen and called, guided and gouerned from their mothers wombe, according to the saying of the princelie Prophet; Thou art hee that takest mee from my mother wombe, thou wast my hope, yet when I hanged vpon my mothers brests: I haue been left vnto thee euer sinee I was borne, thou art my God, euen from my mothers wombe. And then doe they feele most sensibly and liuely this their election, when temptations and aduersities doe assaile and assault them. In the vvhich conflicts of the flesh and the spirit, of sinne and grace, of light and darknesse, they

are

are compelled to cry & cal, to ſigh and ſob before their heauenly father, for the deliuerance of this mortall and ſinfull body ſubdued to vanitie: and though they do moſt euidently perceiue, how they are called from darknes to light, from loue of iniquitie, to the hatred of the ſame, from obedience ſometime giuen to Sathan, and to the luſts of the fleſh, to the obedience of the ſpirit, which fighteth againſt the fleſh; and though, I ſay, they perceiuing this, be not able to quench theſe raging luſts, yet doe they mourne and daily lament, calling for the grace of their heauenly father: which lamētrations, ſighings, and ſorrowings

ings for their sinnes, be the sensible feelings, and liuelie signes and tokens of GOD his infallible and sure election. Wherefore, whosoeuer shal feele these secret sighes and mournings, thereby hating sinne, and desiring to be deliuered there-frō, considering their own weaknes, and wishing alwaies to be of more perfection, let them with all thanksgiuing vnto God, reioyce; knowing that this proceedeth not from flesh nor bloud, but from the spirit of our head Iesus Christ; vvho maketh intercession for his afflicted members (who are his Saints) with vnspeakeable groanings. Whom though for a time he doe permit to be

be afflicted, both in ſpirit & body, as ſometimes he did *Iob*, *Ionas*, *Ieremy*, & other: yet at the end, he giueth vnto them moſt triumphant victory, according to the euerlaſting purpoſe of his diuine prouidence, who is to be feared, reuerenced, renowned, and praiſed for euer. So be it.

Heeretofore haue we anſwered generally, to them that would make God the author of euil; and to them which do ſay, that this doctrine taketh away exhortations and threatnings, & the preaching of the word. Now by the grace of God, we will more briefly anſwer to ſome argumẽts which they bring forth of ẏ ſcriptures, ſetting apart

apart all such cauillations, as mans reason (vvhich in gods misteries can neuer be satisfied) by the craft of the diuell, doth excogitate, and inuent. But first, wee vvill speake something of good works, and the true vnderstanding of those scriptures which commend them vnto vs, lest wee should seeme to dissvade men from the same, or extenuate the meaning of the holy Ghost, in such sentences as our Aduersaries doe wickedly peruert, for the maintenance of mans power against this doctrine of grace and free election, which dare affirm, that by works they purchase part of their saluation, the which (as wee haue

said)

ſaid) is freely giuen by this election in Chriſt Ieſu, before the foundations of the world were layd.

The good works vvhich are ſo indeed, that is to ſay, which proceed of the ſpirit of adoption, and the feeling of Gods mercies, in electing, calling, and iuſtifying, firſt of all haue this vſe, that they declare the power of God to be in vs, and the ſpirit of Chriſt, which doth cõforme vs to his image: and this is the end wherunto we are elected, & predeſtinate; to bee conformed to the Image of his ſonne. *Rom.* 8. Elected before the foundation of the world to be holy and blameleſſe. *Eph.* 1. created vnto good works, which

God

God hath prepared for vs to walke therein. *Ephes.* 2. These haue the reward, as *Paule* saith, not only of this life, but of the vvorld to come. Therefore, saith our Sauiour Christ. *Matth.* 25. Come yee blessed of my father, possesse the kingdom prepared for you from the beginning of the vvorld. I was hungry, and ye gaue me meat, I was thirstie, and ye gaue mee drinke. &c.

Of this excellent cõmendation, and reward of good works, we doe learn the dignitie of the same, not of the worthinesse of themselues, which are neuer able to stand in Gods iudgements, for our very righteousnes is (as *Esay* saith) as clothes filthily

thily polluted: but of the dignity of the grace of the promise of God, saith *Paul*, that worketh in vs, both the wil & also the work, euen of his purpose, *Phil.* 2. Therefore all is of grace, not of works, lest any shold glory. *Eph.* 2.

For if there were any power in our selues, or dignity in the works, then had we som thing to glory: but now that all is confessed to bee of Gods free mercies, and nothing of our selues, vvee conclude, that God crowneth and rewardeth his owne vvorks in vs, that vvho so glorieth, should glorie in the Lord. 1. *Cor.* 1. And where some alleage this place, *Mat.* 26. so to co-

mend

mend workes, that they should bee the cause of the election, and the fauour of God, they doe not consider the first words; Come yee blessed of my father, inherite the kingdome prepared for you from the beginning of the world.

Wherein wee may note, that they beeing the blessed and beloued of the father, are called to the inheritance of the heauenly kingdome, not wonne by works, but prepared by the heauenly father for his children before they had yet done any works at all: like as the wicked haue their place of eternall torment there named for them, before prepared and appointed.

And

And in both twaine, the workes doe onely declare what the trees are vvhereout they ſpring, & teſtifie what the fountaine is from whence they flowe: according as our Sauiour Chriſt ſaith: The tree is knowne by the fruite; and A good man forth of the good treaſure of his heart dooth bring foorth good works, and the euill man, euill vvorks.

Thus doth S. *Iames* admoniſh vs, to ſhew our faith by our workes; and ſaith: that *Abraham* did thus vtter his faith by his works, and *Rahab* by her works, & were iuſtified.

Where, we are compelled with all the godly learned,

to expound the word iu-
stified, declared to be iust
or else wee doe make the
Apostle Saint *Iames* contra-
rie to himselfe; contrarie
to *Moses*, whose sentence
hee in the same place alle-
geth; contrary to S. *Paule*,
and the whole course of
the Scriptures. And thus
must all the generall senten-
ces of works be vnderstood,
that by these works, where-
in God will haue vs to walk,
wee are knowne to haue his
Spirit, to be good trees, and
so iudged by our fruites; as
is the good apple tree by
the apples. Not that the ap-
ples make it good, but iu-
stifie that it is good, & that
it hath within it selfe a kind-
ly power of good iuyce and

nourish-

nourishment: So we feeling the powers of the spirit working in our harts godly motions, and so bringing forth good fruits of faith & good works, doe confirme our election and vocation, as *Peter* speaketh, to our selues and others.

The second vse of works is, that God in vs by them may be glorified. Whereof our Sauiour Christ speaketh, saying *Matth. 5.* Let your light so shine before men, that they seeing your good works, may glorifie your father which is in heauen. And this is the chiefe vse of good works, the laude and glory of GOD, vnto whom we were first created in the earthly *A-*

dam, and now are anew re-
stored by the heauenly A-
dam Christ Iesu, to walke in
good works, and to be ho-
ly, blameleſſe, and without
fault.

And to this end that God
in them might be glorified,
dooth the Scripture com-
mend vnto vs good works,
and ſetteth forth the crown
of glory, to them that ther-
in are exerciſed. So runne,
that ye may obtaine, ſaith
the Apoſtle; labor for the
crowne incorruptible. 1.
Corin. 9.

Now, becauſe theſe latter
dayes are the times, where-
in our Sauiour Christ did
ſay, that faith ſhould faile,
and charitie ſhould vvexe
cold; wee that haue ſo cleer
reuela-

reuelation of Gods great mercies in Iesus Christ, may giue no occasion to the slothfull flesh, either in our selues or others: but after the example of the Scriptures, we must alwaies exhort to good workes, and so tame our bodies, and bring them into subiection (as the Apostle *Paul* saith) lest whiles we preach to others, wee our selues be found reprobates. 1. *Cor.* 9.

The which sentence is euill alleadged of the Aduersaries of election, as though *Paule* might haue become a reprobate, or as if that hee had not beene certaine of his saluation, but that it should hang of his well doings. For hee saith first in

the ſame ſentence, I doe ſo runne, not as at an vncertain thing, and ſo fight, not as one that beateth the ayre; but as hee ſaith to the *Romans*, chapter 8, I am ſure that neither death, nor life, neither angels, nor rule, neither power, nor things preſent, nor things to com, neither height, nor depth, neither any other creature, ſhall be able to ſeparate vs from the loue of GOD in Chriſt Ieſu our Lord.

Likewiſe, they alleadge forth of the ſecond chapter to the *Philippians*, that *Paul* willeth vs to worke our own ſaluation: but they doe not conſider that hee ſtraightwaies adderh, that it is God which worketh both the will

will and the worke. And in the chapter before, he saith, that it is GOD which hath begun the good worke, and will finish it. So that such scriptures may neuer bee alledged for works, against grace, for to set vp our saluation of our selues, vvhich onely commeth of mercy in the free election wherby wee were chosen in Christ Iesu, and created anew in him, by his onely spirit to bring foorth good workes. Therefore doe we conclude with *Paule*, *Rom.* 11. that we are saued and iustified freely by grace, not by works, for so grace were no grace: and that al are shut vp vnder sin, that mercy may bee vpon all, vpon whom it pleaseth him

him to shew mercy. And for the consideration of these great mysteries of Election and Reprobation, we cry with *Paul*, O the depth of the riches of the wisedome of God! how vnsearchable are his iudgements! and how incomprehensible his waies! For who hath giuen him first, and he shall be recompensed? For of him, and thorow him, and for him are all things. To him therefore be glory for euer and euer, Amen.